



## Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact [support@jstor.org](mailto:support@jstor.org).

50c a Year  
Devoted to the  
High-School-College  
Entrance  
Scholarship Fund

# THE NEW YORK LATIN LEAFLET

Entered at the Post Office in Brooklyn as second-class matter, October 29, 1900

25 Issues  
One-half of  
Every Subscription  
goes into the  
Scholarship Fund

VOL VI

BROOKLYN, NEW YORK, FEB 26, 1906

No 141

## STUDIES IN SUPERSTITION:

HORACE

Part III.

omen, Carm III 11 50 IV 5 13 Epod 10 1  
16 24 38 Epist II 2 37

omission, Sat I 8 26 27 (omission that is of  
everything that might break the charm; in the  
instance given here the grave is dug with nails  
and teeth, evidently because of the well known  
quality of iron as antimagical s Rhein Mus  
XLVIII 308

omission, Epod 5 23 (in this case the omis-  
sion consists in the precaution to snatch the  
bone from a dog which has not eaten anything.  
That eating defiles, and therefore breaks  
charm, is an old opinion which has found ex-  
pression in innumerable recipes and prescrip-  
tions commanding "*ieiunitas*" and probably  
also in religion, as when pious Jews fast until  
they have been in the synagogue, or when the  
celebrant of the mass is not allowed to taste  
food until after mass)

oracle, given by soothsayer, Sat I 9 29 ff

Paeligna, witch, Epod 17 60

perjury, its effect upon the perjurious, Carm  
II 8 1-5

pine tree, sacred to Hecate, and worshipped  
by the sacrifice of a boar, Carm III 22 5-8

poison, magic, Epod 5 21 87 Sat I 8 19; s  
Love potion

portents, Carm II 13 1-4 ff

prophecy, of the dead, Sat I 8 29

Proserpina, cuts hair of the dying, Carm I  
28 20

purity (sexual), Epist I 1 37

Raven, foretells good weather, Carm III  
27 9

reversal, of the iynx wheel, undoes the spell,  
Epod 17 7

right, side, good, Sat II 3 38 s left

Sabelli, wizards, Epod 17 28 Sat I 9 29

Sagana, name of a witch, Epod 5 25 Sat I  
8 25

saltcellar, a holy implement and therefore  
handed down from father to son, Carm II 16  
13 ff; symbol of the simple and domestic life,  
Sat I 3 14

scientia = witchcraft, Epod 17 1  
silence, religious and well omened, Carm III  
1 2 III 14 10-12

snakes, their blood poisonous, Carm I 8 9  
snakes, their breath poisonous, Sat II 8 95  
(this is said of the African snakes. Horace  
probably owes this wisdom to the writings of  
King Juba the Polymath; he refers to this in-  
formation as a piece of general knowledge)

snakes, used as headdress for Canidia, Epod  
5 15

snake, tooth, used by witches, perhaps as  
amulet, Sat I 8 42

soothsayers, haunted the Forum, Sat I 6 114  
spectres, are abroad at night, Epist II 2 209  
spectres, piping voice of, Sat I 8 41

spectres = souls of the murdered, Epod 5 92  
springs, worshipped, Carm III 13

star, Caesar's soul appears as one (by com-  
mon belief), Carm I 12 46

star, drawn from sky by witches, Epod 5 45  
17 4

strix, a magical bird or a ghost in the shape  
of a bird, its feathers used by witches, Epod  
5 20

sun, always born anew, yet always the same,  
C S 10 s Moon

superstition, attitude of Horace towards, s  
Introduction, Sat I 5 99 ff II 3 79 Epist II 2  
208

symboloi (germanice Angang, Carm III 27  
3 ff

Thessaly, home of wizards, Carm I 27 21  
Epist II 2 209 Epod 5 45

threats, by the wizard as possessor of super-  
natural power, as in the Magical Papyri, Epod  
5 79 ff

time of dreams, the true ones come after

midnight, Sat I 10 33 (a general belief, expatiated upon by many philosophers, e g Plutarch in the Quaest Conviv cp also Morgan Miscelliones

three, a holy and mystic number, Carm I 13 17 28 36 II 14 5 III 18 16 19 11 ff 22 1 ff IV 1 28 ff 2 58 C S 23 Sat I 3 13 II 1 7 Epist I 1 37 II 3 300

toad? used in magic, Epod 5 19 s Frog

tree, lucky, and unlucky, Carm II 13 4 14 23 Epod 5 17 18

tree, and life, Carm I 12 45 (crescit occulto velut arbor aevo Fama Marcellis seems to point to a legend of the gens Claudia that their luck was bound up with the existence of some tree. For the existence of such legends in ancient Rome and Greece as well as in modern times see Mannhardt, Feld- und Waldkulte II 23 ff

Unlucky, s Lucky

Utopia, Epod 16 42-62

Vampires, souls of the murdered turn into, Epod 5 93

Veia, name of a witch, Epod 5 29 (the name points to Etruria, the home of so many strange superstitions)

vervain, a plant of chastity, Carm IV 11 6

Water, from Lake Arvernus, sprinkled by witches, Epod 5 26

wax, images made of, Epod 17 76 Sat I 8 30 ff

weekdays, modern names of, Sat II 3 291 (Thursday = Iovis dies)

white, horses believed to be faster than others, Sat I 7 8

witchcraft and witches, Epod 5 & 17 Sat I 8 passim Carm I 27 21 II 13 8 ff Sat I 9 29 Epist II 2 208

wolf, meat of animals torn by wolves tastes best, Epod 2 60 (a widely spread superstition; s Pauly Wissowa I 81 62 ff

wolf, beard of a wolf, used in magic, Sat I 8 42

women as witches, s Witchcraft

woodpecker (parra), bird of unlucky omen, Carm III 27 1 (but in the Tabulae Iguvinae VI 1 the bird is *dersva* i e of good omen)

wool, images made of, Sat I 8 30 ff

ERNST RIESS

#### METHODS OF TEACHING LATIN COMPOSITION FOLLOWED IN THE DE WITT CLINTON HIGH SCHOOL

We use in the work of the second year Jones's Latin Prose; in the third year Daniell's New Composition, or Barss's Writing Latin, Book II; and in the fourth year Collar's or Barss's book.

The time devoted to the prose amounts to one period a week in the second and third years. In the fourth we find that we cannot spare so much, and we, therefore, have an exercise once in two weeks. In the third and fourth years the exercise is all given at one time in the week, but in the second year some of the teachers prefer to take a part of each recitation period during the week for this work.

The method is substantially as follows: the pupils are required to have the exercise translated and written in their note-books before coming into the recitation room. This is done in ink. The first part of the hour is devoted to a recitation of the grammatical principles to which reference has been made in the lesson assigned. After this the pupils are sent to the board where they write a sentence or part of a sentence of their translation. These are then corrected between the lines in their note-books. The sentences as thus corrected are then rewritten in the note-book on the following page. These books are then handed in at the next exercise and corrected by the teacher.

In the work in Jones it is customary for each lesson to be divided into two parts, the grammatical references and examples being assigned for one lesson, and the translation of the sentences with a review for the next.

I believe that the unsatisfactory character of the work in Prose is assignable to three causes: the discursive and general treatment which the subject receives in most text-books; the insufficiency of time which it is possible to devote to it; and the fact that many teachers do not correct exercises carefully, systematically and plainly.

As to the first: most text-books take up too many subjects in each lesson. These subjects are not logically arranged or plainly put. The sentences intended to illustrate the principles either do not do so, or they illustrate too many other principles as well. There should be a logical development in the sentences of each exercise, and the principles should be clear-cut, as shown in each sentence. Only the last few sentences in each exercise should attempt to show more than one principle. Most text-books seem to be intended to help the pupil to write Latin, instead of to teach him to understand Latin syntax and to use his vocabulary.

As to the second: one period a week is not enough in which to teach prose satisfactorily. The best private schools realize this and give more than this. I do not see how we can with all the other work which has to be done. Yet I do not believe that the results will be satisfactory until two periods each week can be given to it.

As to the third: it takes a great deal of time to correct exercise books carefully. Many teachers do not believe that it pays in the end to do so. I do. An error made by a pupil after preparation on his part and correction on the board, when repeated in his second copy should be corrected until he assimilates the correct form and the reason for it. Again, corrections are often made hastily and are not understood or appreciated by the pupil.

If these obstacles could be removed, in my judgment the quality of the results would be greatly improved.

H H BICE

DeWitt Clinton High School, New York